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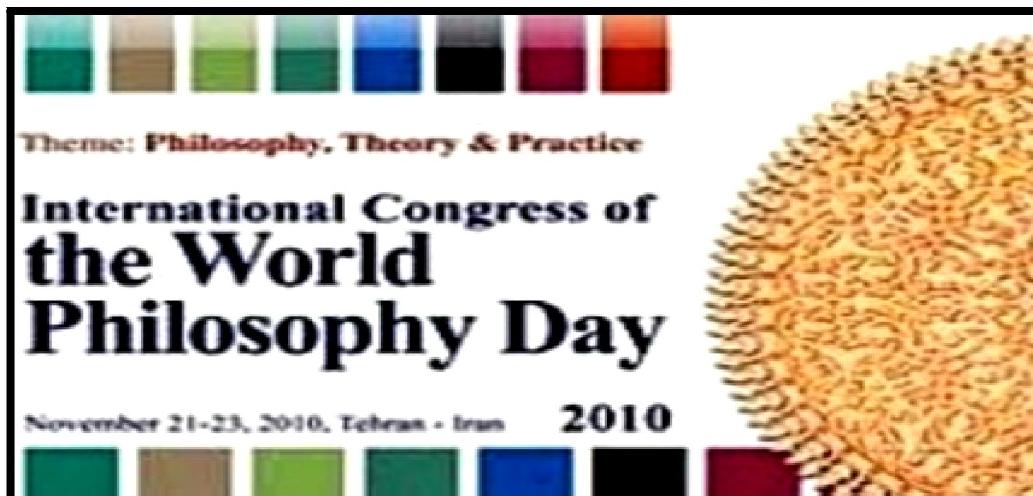
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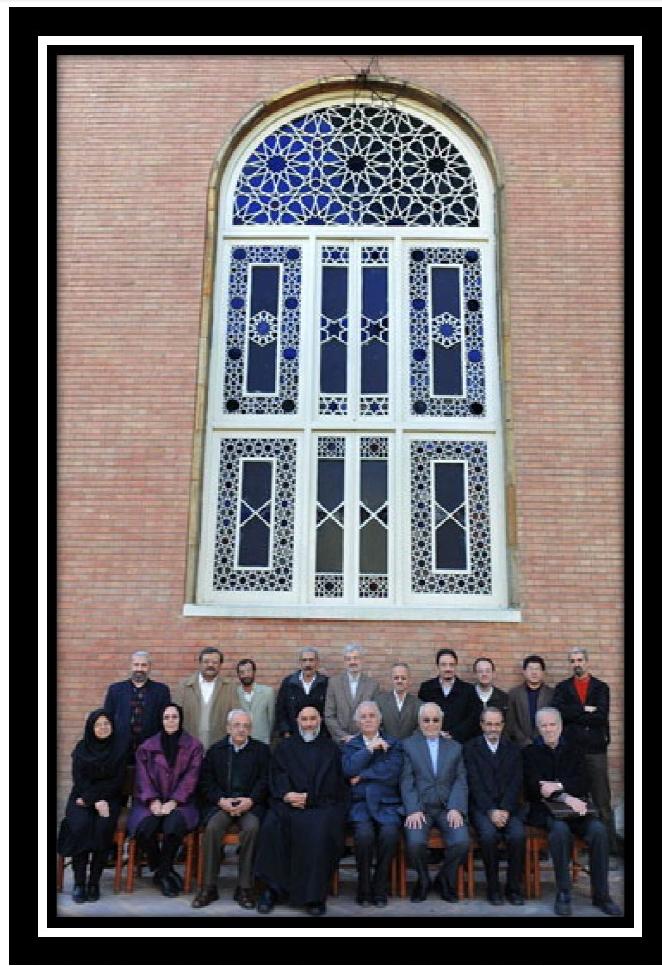


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Fredrick Töben - toben@toben.biz Reflections from Teheran- تهران

... on the Philosophy Day Conference Teheran with some footnotes ... but not only!





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1. Introduction

Today is Wednesday, 24 November 2010, and I am sitting in my Espinaz Hotel room on Keshavars Boulevard, which is Farsi for Farmer, and before the revolution this wide, majestically long thoroughfare was known as Elizabeth Blvd. I am trying to bring together the impressions I've absorbed since arriving at Teheran last week, while the director of Adelaide Institute, Mr Peter Hartung, is 'gallivanting' around Teheran with the philosophy group on a substitute programme to the initially planned 5-hour sightseeing bus trip, or about 350 km, to Esfahan, or Hispahan or اصفهان.

Perhaps such a round journey of about 10 hours, starting out on the road at 6 am, is even too much for detached philosophers who cannot deny that sitting in a bus is an actual physical fact, a reality that cannot be transcended through self-reflection or ideological speculations on what constitutes a successfully comprehended state of being within the context of a shameful boycott called out by Irina Bokova, the new director general of the United Nations Educational, Scientific and Cultural Organization, UNESCO for short, in response to pressure exerted by the United States and various European countries.

There may be another factor influencing the cancellation of the proposed اصفهان sightseeing trip: Teheran's Governor-General has declared today a public holiday because of high pollution levels. This means that "All public organisations, banks, schools and universities will be closed today due to high pollution, the Emergency Committee for Teheran's Air Pollution said."¹

This means that tomorrow, our Thursday and the Iranian equivalent of our Saturday, followed by their public holiday on Friday, makes it an ideal family long-weekend. And I don't have to emphasise that in Iran the heterosexual family is still an ideal firmly enshrined within Iranian society, which means it is also legally protected. But more often in the streets it's possible to see young men deliberately dressed contentiously and holding hands as they consciously display their 'otherness'. This reminds me of former Age columnist Michael Barnard who related the story of a young reporter doing the rounds in the office announcing – when it was still fashionable – to anyone who cared to listen: 'I'm gay!', to which Barnard replied: 'Who gives a f..., now get back to work.'

I recall when last night we emerged from the bus at Ferdossi Hotel for our evening meal, a large wedding party had just emerged from its celebrations. A couple of hours later on the way back to our Hotel Espinas, the driver commented that after one week the bridegroom will be crying and his hair will have turned white! It sounded funny at the time but there is a painful truth in this somewhat comical observation that the macho-man, the image westerners have of the Muslim man, breaks down after just one week of marriage. That Iranian women are determined and serious women will surprise the feminist inspired thinkers of the western world because their perception is that the Muslim woman is enslaved by men. Far from it. When I asked Iranian men how many wives they have, nearly all admit they have problems coping with one, let alone more than one.

The same, of course, holds for Asian women who have not been contaminated by the Marxist-Feminist death dialectic

that pits man against woman in an unproductive battle. Again, it's a Talmudic inspired thing mainly propagated by Jewish women who project their Talmudic experience on to non-Jews without realizing that their Jewish plight does not refer to non-Jews. That an orthodox Jew recites his daily prayers is a given; that he daily thanks God for not being a woman is for me a denial of life's impulse; that a woman is regarded as unclean is a disgrace; that the act of love is reduced to a 'hole in the sheet' affair is pathological. Add to that the act of circumcision on the 8th day and you have a catastrophic tragedy.

One problem faced by young Iranian men is that it is almost impossible now to marry young on account of economic constraints. The situation in Iran is much like it is in western countries where the average young couple wishing to begin a family cannot afford to buy its own home because the property market has been financially so over-manipulated by a rotting global financial system that nations are dying as their human reproduction diminishes. Add to that the celebration of hedonistic inversion and other nihilistic impulses, such as self-imposed birth control justified on whatever grounds, and the desired effect is achieved: a decreasing population growth, which then justifies the globalists' aim, through immigration, of eliminating the nation state.

Only the Islamic religion is not yet fully infiltrated by these Judaic-Christian-atheistic inspired death impulses. It seems to me that is why those countries writhing in that agonizing population decline – which certainly afflicts all major European countries – need to deflect from their own self-inflicted suicidal mission of birth decline by projecting it upon those nations that are still healthy enough to think in generational terms – grandparents, parents, children.

This is just one factor that makes Iran a 'dangerous'

فارسی nation, and add to that the fact that Persian/Farsi is spoken not only in Iran but also in Afghanistan Tajikistan Bahrain Iraq Uzbekistan Russia Pakistan Kuwait UAE, then there is a direct challenge to those who seek control over the region. It's much like what was done after World War Two to Germany and Austria and Switzerland where German is a common language but where differing political systems keep these countries divided. Again, Adolf Hitler sought to remedy this – much to the fright of those whose powerbase from which to control world events was directly threatened. Remember how during the 1950s and 60s we learned that World War Two had to be fought, and was a just war, because the Allies, meaning the Anglo-American-Zionist establishment, needed to secure the world for freedom and democracy – Hitler wanted to rule the world! Now we know that this was not the case at all. The narrative now has it that Hitler hated the Jews so much he started World War Two so that he could exterminate all of them, which was done mainly in homicidal gas chambers. Such generational thinking fulfills the life-giving Hegelian 'normative' dialectic: thesis = man; antithesis = woman; synthesis = child; the opposites in both the thesis and antithesis are conserved in the child. Not so in the Talmudic-Marxist death dialectic where the thesis and antithesis of man and woman does not produce a synthesis that conserves the opposites but rather which has the

¹ <http://irannewsdaily.com/home.asp?home=true>

woman castrate man to form a new androgynous- sexless individual in its synthesis.

Back to the Teheran Philosophy Day conference. What a shame that Irina Bokova bent to Jewish pressure! Add to that: what a shame that European countries and the USA bent to Jewish pressure! Let's be specific, and if the 9 November 2010 UPI report is accurate, what a shame that "Diplomats and non-governmental organizations said the arrests and deportations of notable Iranian academics after the elections show the Tehran event was being driven by repressive forces in the complicated Iranian system."²

I shall not comment on the significance of the date on which this announcement was made, 9 November, because that could ensnare me in the bottomless Kabbalah numerology mysticism wherein 9 is a holy number!

That the Iranian political system is not as transparently deceptive as is our 'democratic' system, annoys those individuals who cannot tolerate any mindset that questions their motives, especially if it is clear to thinking and self-reflective individuals that 'something is rotten in the state of Denmark'! That's what Marcellus said to Horatio in reference to the moral and political corruption prevailing in Denmark – as Hamlet follows the ghost, no-no, not the Phantom, the ghost who walks!

That today's *Iran News* also mentions the issuing of an arrest warrant against Mehdi Hashemi for 'inciting mass street protests', is indicative of judicial transparency. Mr Hashemi is the son of the former president of Iran, Akbar Hashemi Rafsanjani, who left Iran for Great Britain after last year's 'disputed' elections.

The paper also quotes a statistical note from the Iranian Minister of Justice, Morteza Bakhtiari, who stated the Iranian prisons are extremely overpopulated because the system is designed for 85,000 inmates but there are currently over 200,000 individuals locked up – of a total population of over 74 million. And on the eve of Eid Ghadir Iranian Supreme Leader of Islamic Revolution, Ayatollah Seyed Ali Hoseyni Khāmene'i, pardoned 649 prisoners.³

Compare this to the USA with a population of 308 million of which there are 2,297,400 in prison.⁴

I smile to myself as I recall that the Mannheim prosecutor's office in Germany has a standing European Arrest Warrant out for me on account of my questioning matters Holocaust-Shoah, which in Germany is considered to be a crime, a victimless crime at that, and I have been advised that a maximum of five years awaits me if or when the Mannheim prosecutor, Grossmann, succeeds in extraditing me to Germany. I cannot believe that my activity is a threat to Germany's national security, that it 'incites the masses', that it is race hatred, that asking serious questions and drawing sound conclusions therefrom is a criminal matter in Germany.

There's something wrong with a mindset that criminalises the asking of questions, then further criminalises the act of expressing opinions about historical events such as the factual matters of the 'Holocaust-Shoah'.

² http://www.upi.com/Top_News/World-News/2010/11/09/UNESCO-cans-Tehran-World-Philosophy-Day/UPI-39771289349782/

³ <http://www.irannewsdaily.com/home.asp>

<http://www.mehrnews.com/fa/>

⁴ http://www.kcl.ac.uk/depsta/law/research/icps/worldbrief/wpb_country.php?country=190

But that is also what happened when UNESCO's Director-General Irina Bokova withdrew her organisation's support of the Teheran Philosophy Day conference, which her predecessor, Koichiro Matsuura, had negotiated with Iranians in 2008.

2. Hypocrisy writ large: formulating a new war dialectic in the face of global financial meltdown

How can the Iranian political regime's repression in any meaningful way differ from what's happening in so-called western democratic countries? For example, where opposition politicians such as Pauline Hanson in Australia are imprisoned on a trumped up charge, or where the Supreme Court, the highest court in the land, appoints the President as happened in the USA with George W Bush's second term presidency because rigged voting machines delivered an inconclusive result? Or the way the Office of Special Investigation, OSI, handled the John Demjanjuk case⁵. I shall not mention the 9:11 insider job nor the 7/7 London, Madrid or Bali bombings, not even the WMDs nonsense that caused such tragic loss of life in Iraq – or to give it an Australian spin: the Port Arthur Massacre!

Perhaps because the Anglo-American-Zionist-Neocons were first publicly to set up this battle-of-the-wills premise we cannot expect anyone else to challenge them. The Iranians, however, see things differently because they do not march to the Zionist drum-beat that has solidly engulfed most of our western democracies' body politics. We saw this at the United Nations when twice the Iranian president gave an address there, firstly mentioning matters 'Holocaust-Shoah', then referring to the 9:11 theories that are floating about, for example the insider job theory that relies on scientists having found nano-thermite in the dust.⁶ Oddly, the official conspiracy theory has many defenders, many of whom have a Jewish background.⁷ Why is this so? Why is it that Iran manages to see through this Anglo-American-Zionist deception? Perhaps we need to recall that the Persians invented the chess game.

Of course, overriding this 9:11 dialectic is a shrouded but damp layer of ultimate mystery, the actual vicious battle that's consuming the international financial system, which threatens to take away an individual's basic comforts, then blames the victim, much like the young man who in a fit of calculated ruthlessness kills his parents, then asks for mercy because he is now an orphan.

That such perverse thinking achieves results is evident in the recent General Motors claim that the US government bail-out successfully re-launched the company on to the

⁵ The Department of Justice report made public Saturday said the OSI's handling of the Demjanjuk case was "the greatest mistake it ever made."

http://www.coshocotribune.com/article/20101117/NEWS_01/11170313/New-documents-could-help-Demjanjuk-get-out-of-jail

⁶ Niels H. Harrit, Jeffrey Farrer, Steven E. Jones, Kevin R. Ryan, Frank M. Legge, Daniel Farnsworth, Gregg Roberts, James R. Gourley, Bradley R. Larsen. Active Thermitic Material Discovered in Dust from the 9/11 World Trade Center Catastrophe. The Open Chemical Physics Journal. <http://www.bentham.org/open/tocpj/articles/V002/7TOCP1.htm>

⁷ <http://www.debunking911.com/index.html>

road of profitability – never mind the individuals who lost their jobs, their home, their family, their life!⁸

The people of Ireland are the latest victims of the PIIGS group of European nations that will lose their sovereignty in order to retain their – their what? That is the question. One Irishman claimed the IMF and the World Bank ought to be thrown out of the country because the Irish will from now on have to listen to what European financial bureaucrats dictate to them. For those who don't know what the **PIIGS** acronym stands for, it's the five European countries that need a financial rescue from internal bankruptcy – Portugal, Ireland, Italy, Greece and Spain.⁹

2. 1 By Way of Deception?

Things aren't what they seem – they're not what they're made out to be. There's deception all around us. But isn't the aim of a civilized dialogue to clarify our understanding of problems, to elucidate contentious viewpoints, to illuminate incomprehensible human endeavours?

Then why would Anglo-American-Zionist interests do everything to block enquiry, to stifle open debate, not to make contentious matters transparent and accessible to rational questing minds?

The answer to this is simple: fear of discovering the truth of a matter because by facilitating understanding, even empathetic understanding, tragic conflicts can somewhat relieve and re-direct the fury that's the product of a Talmudic-Marxist dialectically programmed battle-of-the-wills, where the primitive death dialectic of win-lose operates as opposed to the Hegelian life-giving dialectic of win-win, which is the true essence of a civilized dialogue. Enough said?

There are individuals who embrace a religious identity but then claim to be atheists. This causes great problems that are to some extent solved by adopting a racial category, in our case it's the Jew concerto as a racial-ethnic category. But that's pure nonsense, though this is the legal state of affairs in western democracies where Jewish interests have succeeded in giving themselves such definition, then enacted a legal framework that protects such a definition. All this Brendon O'Connell in Perth, Western Australia, is challenging early in 2011.

The fundamental problem is always identity and those individuals who doubt their own identity need to have it affirmed again and again by whatever means. The best way of going about this is seriously to think about the four basic Kantian questions: 1. What can I know? 2. What can I do? 3. What can I believe? 4. What is man-humanity?

It does not help an individual to run around the world as a global citizen without having a physical home to go to, unless the comforts of money offer protection from those who reject a foreigner's intrusion into their space.

These four basic questions, together with many more specific philosophical issues, were canvassed by philosophers attending the Teheran 3-day conference. Interestingly, no outright political issues were raised and that is why it surprised me that those who were involved in the UNESCO boycott of this Teheran conference justified it by claiming that the conference would be politically exploited. I wonder who is doing the exploitation!

⁸<http://economictimes.indiatimes.com/news/international-business/GM-revival-touted-by-Obama-as-bailout-success/articleshow/6980712.cms>

⁹<http://www.bbc.co.uk/news/business-11807730>

Earlier this month "American ambassador to Unesco, David T. Killion, pointed to reports that the authorities intended to use World Philosophy Day for political purposes, while Iranian officials said in October that Western social and human sciences were dangerous for Iran. The Iranian minister in charge of science, research and technology announced the freezing of any new academic courses in Western disciplines, including philosophy, until their content could be reviewed". Another, unnamed, diplomat stated: "There was a contradiction between Unesco's ambitions and goals and those of philosophy itself, which depends on the right to think freely."¹⁰

Now that's funny, since when has politics not entered UNESCO's activities? Since when has the USA not interfered whenever a majority of UN members objected to Israel offending against various resolutions that aimed to protect the Palestinians? And in Iran it's a common maxim that everything is religion and everything is politics.¹¹ I find it rather funny when politicians, as they have done in the recent past in Australia, claim that an opposition colleague is playing the political card. Now, please enlighten me, what's politics all about?

3. Setting the new death dialectic on 29 January 2002

A decade before dissenting voices clamoured for UNESCO to boycott the Teheran Philosophy Day conference and to wail against the so-called Iranian regime, they were comforted, received direct and indirect solace from the world's only remaining super power, the USA, and then continuously since former US president George W Bush, in his State of the Union Address on 29 January 2002, set the death dialectic – Axis of Evil: Iraq, Iran North Korea – that branded the Muslim world, the religion of Islam, as the new enemy, as the new world terrorists that are threatening the freedom-loving and democratic USA and other western countries.¹²

Is it a coincidence that most countries that joined the US chorus of hate against Iran, are deeply penetrated and controlled by Jewish interests, which clearly run counter to what the local Iranians want? This 'Anglo-American-Zionist Axis of terrorism' is actually driven by individuals whose major goal has never been the interest of the people among whom they reside but rather to secure the misguided defence of the Zionist state of Israel, even if it means World War Three.

While focusing on the dialectic thinking method it needs to be stressed that it is just one of a number of normative or non-scientific methods of acquiring information about the world in and around us. There are other methods of thinking with which we can construct our personal world view - Weltanschauung, and I recall philosopher Bertrand Russell's amusing comment on the problem caused by someone who exclusively thinks dialectically – and at all times in the mode of the control freak's obsessive compulsion to whatever...

Imagine there are two individuals beginning their day. One wakes up and jumps out of bed, dresses, has breakfast

¹⁰www.nytimes.com/2010/11/10/world/10unesco.html?_r=1&ref=s%20teven%20erlanger

¹¹<http://english.farsnews.com/newstext.php?nn=8909020970> "If UNESCO politicizes its views on culture and science, it will sustain losses," Kamran Daneshjou said in a meeting with the ambassadors of four foreign countries to the UNESCO."

¹²<http://usgovinfo.about.com/library/weekly/aa013002a.htm>

and is off to work while the other is still in bed thinking about getting out of bed: left foot first or right foot first, and so on.

Using an exclusive dialectic method would herald Hegel's world spirit – but I am reminded that life is more than logic, though such thinking currently runs counter to the on-off binary world view of computer technology. In any case such reflections remain normative and do not have the force of a natural law, though this is what the Marxists tried to make the world believe for over 70 years! Their force of natural law consisted of using a perverted legal system that populated the Soviet Gulags system of slave labour camps. That was the only claim to Marxist theory being scientific – the brutal application of legal force, much what Jeremy Jones did with widow and grandmother, Mrs Olga Scully, when he dragged her through Australia's court system in an effort to silence her exposé of Jewish influence in the Russian Revolution of 1917. And of course in my own case, 16 years of legal persecution that ended with my serving a 3-month prison sentence for 'contempt of court'.

It is of interest that the so-called free and democratic western world is now also using legal means to enforce normative matters under the guise of enforcing Human Rights. Interestingly, again it is Jewish individuals who are complaining bitterly for having suffered some form of discrimination, for having been 'diminished' by someone refusing to believe in their 'Holocaust-Shoah narrative'. ¹³ And so begins the development of legal constraints where an aggrieved individual belonging to a minority, mainly Jewish, can claim discrimination on racial grounds, and where anyone brought before such tribunals is automatically found guilty for having caused an offence. How is that just when anything done by an individual can be construed to give rise to an offence?

4. The Anglo-American-Zionist political directive in academia



On Thursday, 11 November 2010, the website www.philosophy4freedom.com celebrated its success at getting UNESCO's Director-General Irina Bokova for withdrawing UNESCO's support of celebrating Philosophy Day in Teheran. Its three main protagonists: Giuliano Amato, Giancarlo Bosetti, Ramin Jahanbegloo, wrote the following:

«Why Teheran is out of the question»

Giuliano Amato, Giancarlo Bosetti and Ramin Jahanbegloo, members of Resetdoc's scientific committee, have written a letter to UNESCO's General Director Irina Bokova to prevent the 2010 World Philosophy Day from being hosted by Iran. Doing so would make mockery of the victims of repression, in a country where one can be imprisoned or killed for expressing one's ideas. "We are certain that we will not be alone in our concern in presenting such an urgent appeal – the authors write – and invite philosophers

¹³<http://www.irishtimes.com/newspaper/ireland/2010/1119/1224283711603.html> Denial of Holocaust belittles survivors of Nazism, says Martin.

and intellectuals from all over the world to join us in this by sending a message of support to info@resetdoc.org."

The poster found at the anti-Iran website

I sent the following in response to what I had read, and after a search of the website I failed to locate my response. I think I can conclude it has not yet been published. Here is what I wrote:

1. I don't know your group's aims concerning open enquiry but if any of you believe in the Holocaust-Shoah myth, and defend it the way Germany and other countries do by imprisoning dissenters, then shame on you.
2. A double shame-on-you for calling out a boycott because this means you are morally and intellectually bankrupt.
3. Finally, where is your love of acquiring a little wisdom before you are heard of no more?"¹⁴

Another text on this website speaks for itself:

>>Could philosophy ever become more mendacious?
Katajun Amirpur<<

Philosophy, western philosophy but above all also the philosophical mysticism of Islam, is popular today among young Iranians, because it is perceived as a form of resistance against Iran's political ideologies and religious dogmatism. Even today Tehran is a place where people read Habermas and Hannah Arendt, it is just that there may well be more philosophers detained in the Evin prison that present on the regime's podium in November.¹⁵

I can certainly relate to someone rejecting Jürgen Habermas's thoughts or even Hannah Arendt's, just as I reject a lot of the nonsense fabricated by Freud, Marx and Wittgenstein, all of whom in large measure merely reformulate foreign Talmudic thoughts into contemporary language.

Think of language philosopher Wittgenstein's language games and then think how Popper revealed Wittgenstein's mental deficiency, if not that then certainly his intellectual dishonesty.

It happened when Ludwig Wittgenstein and science philosopher Sir Karl Popper met at Cambridge University's Trinity College where on 25 October 1946 the Moral Science Club held its meeting. Popper was to present a paper about moral problems, and Wittgenstein, the host for the evening, introduced Popper with a snide remark that if we analysed out language correctly all our problems will disappear because any problems coming our way should be regarded as mere linguistic puzzles.

Popper took up the implied challenge: 'What about moral problems?'

Wittgenstein, picking up a fire poker and waving it at Popper called out: 'There are no moral problems!'

Popper: 'What about the moral problem of a host threatening a visitor with a fire poker?'

Wittgenstein stormed out the seminar room.¹⁶

¹⁴ <http://www.resetdoc.org/story/00000021360>;
www.resetdoc.org/story/00000001585.

¹⁵ <http://www.resetdoc.org/story/00000021314>.

¹⁶ I recall how Columbia University president Bollinger insulted his guest, Dr Mahmoud Ahmadinejad who had been invited to a question-and-answer session with staff and students. Note: "He assailed Ahmadinejad's denial of the Holocaust as 'ridiculous'." Watch Bollinger slam Ahmadinejad "For the illiterate and ignorant, this is

When during the 1970s I was a philosophy student at Stuttgart University I still attended the Wittgenstein seminar even though in 1974 Sir Karl Popper personally related to me this story. But even then I had little time for Wittgenstein and his linguistic philosophy, the playing of language games where public use determines the meaning of words. Surely, life is more than just a linguistic game, as life itself is also more than logic!

This kind of disembodied thinking compounded itself when I read the only book Wittgenstein wrote during his lifetime, published in 1921 his 75-pages without footnotes, *Tractatus Logico-Philosophicus*, which contains a set of seven propositions, the seventh set of propositions consists of only one proposition: '**What we cannot speak about we must pass over in silence**'.

Isn't the task of an individual to think things through – anything at all and then to fumble through NOT in silence but in a dialogue? Is this not a normal reaction when confronted by a problem, to even think aloud and tentatively probe for some explanation, then refining it as we gain more knowledge on the way?

What is a dialogue? Isn't a prayer a dialogue? The trouble begins when these dialogues become real and are externalized and the battle-of-the-will emerges – there's bound to be someone who sees an opportunity to draw the victim card and thereby feels offended for whatever reason. Usually if there's money involved the victim miraculously feels less hurt if there is financial compensation for the 'hurt and suffering caused'. The recent 'Holocaust-Shoah' fraudsters, of which Revisionists can tell many a tale, have recently taken it too far, as is their want because they never know when to stop telling lies.¹⁷

This kind of philosophising is speculative and not limited by some maxim that reminds one of Talmudic obtuseness, which leads to the nonsense called 'modernity' where, especially in education, it manifested itself in relativising values, to the point where in Australia I experienced the absurd situation where official education directives instructed teachers to provide students with value-free education.

dangerous propaganda," he said. He called the Iranian leader "either brazenly provocative or astonishingly uneducated. The truth is that the Holocaust is the most documented event in human history," he said."Will you cease this outrage?" he demanded. Bollinger said he doubted Ahmadinejad would show the intellectual courage to answer questions posed to him. Ahmadinejad opened his remarks by saying Bollinger's introduction was discourteous, intellectually dishonest and inaccurate. He said academic freedom should prohibit the "vaccination" of the audience with negative comments about a guest speaker and his ideas."I think the text read by the dear gentleman here, more than addressing me, was an insult to information and the knowledge of the audience here, present here," Ahmadinejad said through a translator."In a university environment we must allow people to speak their mind, to allow everyone to talk so that the truth is eventually revealed by all," he said.

http://articles.cnn.com/2007/09/24/us/columbia.president_iranianaderleebollingermahmoudahmadinejad_s=PM:US

¹⁷ <http://online.wsj.com/article/AP76de49099b0440f59c780bbd40c68469.html> , Holocaust survivors deal with purported \$42M fraud.

So, in such thought systems, in such constructed world views any kind of values such as truth-telling, honour and justice – love, if you will, do not exist and pure opportunism in the form of hedonism-nihilism that only satisfies our basic animalistic needs, which then determines our behaviour. Ironically, of interest is that those who propagate such a nihilistic worldview claim that the abstract concept 'power' has a reality, which embodies itself in individuals who hold important political positions. That such a mindset is usually imbued with the value system of Marxism all too often remains hidden to the unwary student. That Iranian academics resist exposing their cultural heritage to such cultural destructive thoughts is to be welcomed.

By the way, this is also what the Germans attempted to do when they embraced Adolf Hitler and his National Socialist party that wanted to rid itself of perceived Jewish mind control over things German. In both intellectual and financial terms it was an attempt to extricate oneself from a corrosive situation and from a parasitic mindset. After all, it is an innate developmental characteristic of most individuals to achieve the construction and the development of a worldview that is true to one's own inner biological imperative.

Talmudic impulses in the form of Marxism and Freudianism thwart such development within non-Jewish minds. The intellectual impulses generated by the Frankfurt School have certainly contributed towards a generational decline of intellectual rigour. A recent example of this decline in the field of medical research is found in the controversial works of Dr Ryke Geerd Hamer who rejects the flourishing multi-billion dollar cancer and AIDS industry as a massive conspiracy against humanity, the Jewish school medicine with its thousands of ineffective against the New German Medicine, which essentially claims that the body is a self-healing system that modern medicine is killing through chemical and other interventions.¹⁸

¹⁸ <http://www.newmedicine.ca/> "Modern medicine is largely based on theories, statistics, and countless "new studies" that are often contradicted by the "latest research". Even though medical doctrines, such as the concept of an "immune system" or of "malignant" and "metastasizing" cancers, have never been scientifically verified, the guardians of the existing medical paradigm have found effective ways to turn pure assumptions into "truths", leading the public to believe that the unproven results are "good science". German New Medicine is founded on natural laws rather than on theories, on inductive reasoning rather than on postulation. Dr. Hamer's discoveries offer a complete scientific system that serves as a basis for an entirely new understanding of diseases. According to the Five Biological Laws, diseases, such as cancer, are *meaningful* biological processes, comprehensible in the context of our evolution and how the human organism developed over time. With the knowledge of GNM we are able to identify the causes of diseases, accurately predict their development, and recognize symptoms that indicate healing. Empowered with the understanding of the Five Biological Laws of the New Medicine, we no longer have to fear diseases and thus can free ourselves from the controlling grip of the established medicine.

5. A Momentary Iranian Interlude

On the eve of Eid al-Ghadeer, the Leader of the Islamic Revolution has agreed to pardon or ease the prison terms of some of those convicted by the Judiciary



Leader of the Islamic Revolution Ayatollah Seyyed Ali Khamenei granted on Wednesday, 24 November 2010, a request made by Iran's Judiciary Chief Ayatollah Sadeq Amoli Larijani to pardon 649 of the country's prisoners. Left pic: Khamenei on the battlefield of the Iran-Iraq war, 22 September 1980 to 20 August 1988

<http://www.presstv.ir/detail/152367.html>

6. The three-day Philosophy Day Conference

And now I'll take a short cut and feature newspaper reports that in overview covered the conference where about 500 papers were presented. I could go into the statistics of it all but with statistics we can prove anything. Suffice it to say that the climate of discourse was excellent, the hosting of guests, as is usual in Iran, beyond belief.

Visitors who cannot cope with a free flow of emotions would feel a sense of catastrophic doom as times neared for things to happen. But all those western minds, which panic in dreaded anticipation that things may not come together on time are then pleasantly surprised when the time comes to begin an event somehow it does actually start. For three days we had six concurrent sessions thrashing out some aspect of philosophical discourse.

The first morning session was an inclusive opening ceremony for all attendees, which the Iranian president, Dr Mahmoud Ahmadinejad, addressed as he did the closing ceremony on Tuesday just after 6 PM wherein he stressed that divine inspiration is needed to solve the world's problems. Both Professor Aavani and Dr Hadad Adel set the scene with wise words of encouragement, as did in his closing remarks on Tuesday evening Indian Philosopher Ramakrishna Rao, Chairman of the Indian Council of Philosophical Research, IPCR. He said he was pleased he had made the choice of ignoring the UNESCO boycott and instead had come to Teheran for the conference. His rousing speech summed up well how this boycott failed and instead reflected badly on those who initiated it. He did not get into a blame-game but merely spoke of sadness. I

recorded his address and Peter Hartung will place it on Adelaide Institute's website.¹⁹

Also during the closing ceremony the head of the judicial system, Sadegh Amoli Larijani, delivered a thought-provoking address in which he stressed that academic texts as such need not be censored or banned in Iran but that it is the task of an Islamic scholar to digest them, then critically evaluate the material therein and to see if these western texts have something to offer as against that which is found in the Holy Qur'an - الاك ريه الله ران -

I agree with his comments on Wittgenstein and other specifically Jewish philosophers whose works also do not interest me. He mentioned Freud's dream interpretation technique, which he described as being merely that – a mere interpretation without any scientific basis whatsoever. Hence any such texts flowing into the Islamic-based Iranian culture needs to be critically viewed and revised into the Islamic cultural domain.

I recalled how Iranian students once informed me that they have difficulty understanding western people visiting a stranger – a sociologist or psychiatrist – pay this stranger money so that he or she listens to your personal problems. I was advised that in Iran there is still an uncle or an aunt or a cousin or some other extended family member an individual can go to in order to seek help and get advice about some personal problem. It's considered normal to have personal problems because humans are fallible and only God is perfect.

¹⁹ <http://www.hindu.com/2010/11/22/stories/2010112262421300.htm>

What was a delight for all was the cultural event provided at the end of the first day where we all heard a choir of 17 (?) male and female singers present a repertoire that included a close voice-only rendition of the Bonanza theme, followed by a male and female musician playing traditional Iranian music on traditional instruments, and then the absolute treat of listening to the Tehran Symphony Orchestra, founded in 1933, performing

splendidly under Manouchehr Sahbai a few not-too-heavy pieces. That immediately after the 1979 Revolution such classical music was frowned upon is noted, but the attitude has slowly softened. In 1967 Yehudi Menuhin played with the orchestra

Let's now look at some media voices on the conference and begin with two gloating anti-conference voice from Talmud-inspired minds in New York:

6.1 Philosophy Day Raises Questions Before It Begins

By D.D. GUTTENPLAN. *New York Times*, October 24, 2010

LONDON — The idea was simple: each year, on the third Thursday in November, the United Nations Educational and Scientific Organization would hold an international gathering of philosophers for a day of rational discussion and free debate.

Ramin Jahanbegloo, an Iranian philosopher who now teaches at the University of Toronto, urged the director general of World Philosophy Day against holding the event in Iran.

But this year, the celebration of World Philosophy Day has been overshadowed by a boycott organized by academics from around the world who say that by holding the event in Tehran, [Unesco](#) risks turning its "school of freedom" into a propaganda exercise for a brutal regime.

The first World Philosophy Day, in 2002, was a relatively quiet affair held at Unesco's headquarters in Paris. Moufida Goucha, head of the organization's Human Security, Democracy, and Philosophy Section, told delegates that the goal would be to ensure "debates in which each and every person should feel free to participate according to his or her convictions." Three years later the event had become sufficiently important on the intellectual calendar to be moved out of Paris, first to Chile and then to Morocco, Turkey, Italy and Russia.

Ramin Jahanbegloo, an Iranian philosopher who now teaches at the University of Toronto, still remembers the excitement of debating the question "What is secularism?" at the Istanbul celebrations in 2007, an event he attended a few months after his release from jail in [Iran](#), where he had been arrested because of "his contacts with foreigners."

"I was arrested in Tehran in April 2006 and taken to Evin Prison," he said in a recent interview. Istanbul also saw the publication of "Philosophy: A School of Freedom," a 300-page document by Unesco on the "defense of the teaching of philosophy — a fertile guarantor of liberty and autonomy."

Accused by the Iranian press of having links to the [Central Intelligence Agency](#) and to the Israeli security agency Mossad, Dr. Jahanbegloo had also been charged with bringing Western philosophers including Jürgen Habermas and the late Richard Rorty to Iran in a bid to foment a "velvet revolution." He was released only after an international campaign and Dr. Jahanbegloo, the author of "Reading Gandhi in Tehran," said he said in a recent interview that he considers himself lucky to have escaped with his life.

So when he learned that Unesco had decided to hold this year's World Philosophy Day celebration in Iran, he wrote to the organization's director general, [Irina Bokova](#), urging her to reconsider.

"It is certain that under current conditions a World Philosophy Day could not be held in normal conditions in

Iran and that many philosophers would not be able to attend freely," he said.

This spring, after Unesco announced that the meeting would go ahead as planned, Dr. Jahanbegloo and two colleagues from the Italian journal Reset began to organize a boycott. The politics of boycotts are never simple — especially when intellectuals are involved. Even the cultural boycott of South Africa, widely cited as helping to bring about the end of apartheid, remains controversial. In recent years the British Association of University Teachers passed — and then rescinded — a proposal for an academic boycott of Israel in protest of that country's policies toward the [Palestinians](#). Just last spring a proposal by the Student Senate at the [University of California at Berkeley](#) to divest from certain companies that supply the Israeli military divided that campus. And the response to the call to boycott Tehran next month has been far from unanimous.

"Since 2002 Iran has always participated in World Philosophy Day events," said Sue Williams, a spokeswoman for Unesco. "So when Tehran offered to host an event this year, Unesco accepted."

Dr. Jahanbegloo responded: "This is a government which has jailed scores of scholars and writers in the past five years, and where you have a total ban on independent thought and critical thinking." He also pointed to President Mahmoud Ahmedinejad's removal of Gholamreza Aavani as director of the Iranian Institute of Philosophy and his replacement by Gholam Ali Haddad Adel, a hardline politician whose daughter is married to the son of Iran's supreme leader, Ayatollah [Ali Khamenei](#).

"It's as if they decided to hold a philosophy conference in Berlin in 1938 — with Goebbels as head of the conference!" Dr. Jahanbegloo said.

Brian Klug, who teaches philosophy at Oxford and is the author of "Being Jewish and Doing Justice," said "As I see it, the reasons that have been given for not going are more like reasons for going: going and giving solidarity to those Iranian intellectuals who are opposed to their government's infringements of human rights. Let the government of Iran be the one that does the boycotting," he said, by "withdrawing invitations or forbidding would-be participants from participating."

"Down the line, this might lay a basis for a public call to boycott the event. But that's down the line."

In July, the German philosopher Otfried Höffe, who had agreed to give the keynote speech in Tehran, announced that he would not be going to Iran. "Such a step requires not just a good, but a very good reason," he told the German newspaper *Frankfurter Allgemeine Zeitung*, pointing to the installation of Mr. Haddad Adel as conference president and "the risk that World Philosophy

Day" would be used by Mr. Ahmedinejad "as a propaganda platform. I shouldn't be helping him do that."

But Binesh Hass, an Iranian-Canadian doctoral student at Oxford, wrote on the Guardian Web site that isolating his country further "will only augment the impunity the government feels in the treatment of its people."

Avishai Margalit, a philosophy professor at the Hebrew University in Jerusalem who also opposes the boycott, told The Wall Street Journal it was unlikely that Iran would allow Israelis to attend. However Unesco insists that all affiliates of the International Federation of Philosophical Societies, including Israel, have been invited to participate. "It is my understanding that nobody has been refused a visa," Ms. Williams of Unesco said.

Even some supporters of the boycott have found the decision a difficult one. "I have a very special personal relationship with Iran," Dr. Höffe said by telephone from his office in Tübingen. "Not only because I have supervised a number of Iranian students, but because I am the only foreign member of the Tehran Academy of Philosophy. In general I try to take part in intercultural discussions. But I wouldn't go to North Korea. And I'd find it profoundly difficult to go to Cuba. With Iran however, as with Israel or China, I think you need to consider each case on its merits."

Dr. Höffe's objection to the official character of the Tehran conference, and the Iranian regime's close control over it, has been echoed by Dr. Habermas, perhaps Germany's most prominent public intellectual. In a e-mail message,

6.2 Unesco Backs Off Philosophy Day in Iran

By STEVEN ERLANGER, New York Times, November 9, 2010

PARIS — The United Nations Educational, Scientific and Cultural Organization decided Tuesday to pull the plug on another embarrassment to its reputation, dissociating itself from this year's celebration of philosophy, to be held in Iran in less than two weeks.

Unesco has been celebrating World Philosophy Day since 2002, but an agreement made quietly in 2008 for Iran to host this year's event became extremely controversial, given Iran's record of repression and censorship after disputed elections in 2009.

Academics vowed to boycott this year's event, scheduled for Nov. 21 to 23, and European nations, joined by the United States, urged the organization's new director general, Irina Bokova, to cancel the event.

A Paris-based event for Philosophy Day, which Ms. Bokova intends now to be the main celebration, is expected to go ahead as scheduled on Nov. 18.

Western diplomats said that they had first raised the issue with Ms. Bokova early this year, when the agreement with Iran became more widely known. This spring, Unesco said the event would go ahead as scheduled. On Tuesday, Ms. Bokova announced that the organization would dissociate itself from any related events in Tehran.

There were indications that Iran's state-supervised news media was attempting to gloss over Unesco's absence. A report by the semiofficial Mehr news agency, for example, said that besides the "gathering which will be held in Iran for the International Day of Philosophy, Unesco will hold various events at its headquarters in Paris."

Over the spring and summer, diplomats and nongovernmental organizations pointed to the arrests and deportations of notable Iranian academics after the

Mr. Habermas said he "strongly" opposed "official contacts with representatives of the present government in Iran," but warned "we should not make attempts to intervene in the domestic politics in Iran either."

He said that when the former president Mohammad Khatami was still in office, "I had the opportunity to meet and have discussions with many of my colleagues in Tehran. These encounters filled me with great respect for the sophistication and scholarship of the academic elite of the country."

On Sept. 27, opponents of the Tehran event gathered at the New School for Social Research in New York to plan an Alternative World Philosophy Day conference, to be held online. Meanwhile, there are signs that Unesco is beginning to waver. Ms. Williams, the Unesco spokeswoman, said that the organization had planned an additional special observance of World Philosophy Day this year, to take place at its Paris headquarters on Nov. 18. And while the Tehran conference will go ahead, there will also be events in cities around the world including Mexico City, Tunis and Dakar.

Ms. Williams denied that the apparent downgrading of Tehran had anything to do with the boycott campaign. But Giancarlo Bosetti, editor of Reset and an organizer of the protest, said that it was the New York meeting that had pushed Unesco to act. "They did what they could — and that was quite a lot," he said.

<http://www.nytimes.com/2010/10/25/world/middleeast/25iht-educLede25.html?r=1>

elections, and to evidence that the event was being run by hard-line voices in the complicated Iranian system.

France was particularly involved in trying to persuade Ms. Bokova to cancel the event, and was joined by other European Union countries in appealing to Ms. Bokova, whose predecessor, Koichiro Matsuura, had made the agreement with Iran in 2008 when Tehran offered to host this year's event.

A senior Western diplomat pointed out that the decision to hold the day in a particular country was in the power of the director general, and that Unesco's executive board had never been consulted on the issue.

One letter earlier this month to Ms. Bokova from the American ambassador to Unesco, David T. Killion, pointed to reports that the authorities intended to use World Philosophy Day for political purposes, while Iranian officials said in October that Western social and human sciences were dangerous for Iran.

The Iranian minister in charge of science, research and technology announced the freezing of any new academic courses in Western disciplines, including philosophy, until their content could be reviewed.

Another senior Western diplomat said that Ms. Bokova had done the right thing by canceling the event and trying to maintain a dialogue with Tehran, but should have acted sooner. A quicker decision further away from the event itself may have spared embarrassment both to Unesco and to Iran, which the West is trying to engage in serious talks about nuclear enrichment and regional security.

"The event in Iran was completely inappropriate, given the events that took place after the 2009 elections," the diplomat said. "There was a contradiction between

Unesco's ambitions and goals and those of philosophy itself, which depends on the right to think freely."

Ramin Jahanbegloo, an Iranian-Canadian philosopher who was jailed in 2006 and now teaches at the University of Toronto, was instrumental in organizing an academic boycott of the Tehran event, and urged Ms. Bokova to reconsider.

He pointed out that President Mahmoud Ahmadinejad had installed a hard-line politician, Gholam Ali Haddad Adel, whose daughter is married to the son of Iran's supreme leader, Ayatollah Ali Khamenei, as head of the Iranian Institute of Philosophy.

Ms. Bokova has also worked hard to avoid another inherited embarrassment to Unesco, which was a lavish

prize in the life sciences financed by an African dictator, President Teodoro Obiang Nguema Mbasogo of Equatorial Guinea. In October, the executive board agreed to suspend the awarding of the prize until consensus was reached on it among members, which means that it is unlikely to be awarded.

World Philosophy Day began in Paris and has been hosted since in Chile, Morocco, Turkey, Italy and Russia, with subsidiary events the same day in many other countries.

William Yong contributed reporting from Tehran.

http://topics.nytimes.com/top/reference/timestopics/people/e/steven_erlanger/index.html



I make it safely from Australia via Singapore and Kuala Lumpur to Teheran with a picture opportunity in Singapore – with thanks to Samsung's free picture and email service at Changi Airport.

6.3 Iran says first foreign guest arrives in Tehran for World Philosophy Day

Tehran Times Culture Desk, 15 November 2010

TEHRAN -- The first foreign guest of the congress on World Philosophy Day arrived here in Tehran on Sunday from Australia, a week prior to the event.

Over one hundred foreign guests will surely attend the congress, said secretary of the event Mohammad-Hossein Imani-Khoshkhu in a press conference held at the Iranian Institute of Wisdom and Philosophy on Sunday. The name of the first guest was not released in the news.

In a statement published last week, UNESCO announced that it would not take part in the World Philosophy Day events, which is scheduled to be held from November 21 to 23 in Tehran.

"Despite all attempted sabotage by the Zionists, World Philosophy Day will be held in a more impressive manner this year than in past years," the Iranian ambassador and permanent delegate of the Islamic Republic of Iran to UNESCO Mohammadreza Majidi told the Persian service of IRNA on Thursday.

Only two invited guests have refused to attend the congress, one of whom claimed to be sick, Imani-Khoshkhu said. "Articles by scholars from Germany, the United States, Nigeria, Turkey, Australia, Lebanon, Sweden,

Brazil, Austria and several more are approved and the scholars are expected to take part in the event," he remarked.

The congress will open on November 21 and Iranian scholars Gholamreza Avani and Reza Davari-Ardakani and several foreign scholars whose names were not mentioned in the report are expected to speak on the opening day. A series of theses by students of philosophy, a collection of historical manuscripts, as well as books published by foreign writers on philosophy will go on exhibit at the side section of the three-day program.

Participating guests will also attend a performance by the Tehran Symphony Orchestra (TSO) at Tehran's Vahdat Hall on the first evening of the congress on Sunday.

Visiting the historical city of Isfahan is also arranged for participants on Wednesday November 24, he concluded. A number of academics, which were then joined by the European nations and the United States, reportedly called for boycotting the event due to the Iranian government's actions toward the opposition in the 2009 post-election unrest. http://www.tehrentimes.com/index_View.asp?code=23053

6.4 Here is what UNESCO placed on its website

18 November: Celebration of World Philosophy Day 2010

Celebrated at UNESCO's initiative every third Thursday of November since 2002, World Philosophy Day took place this year on 18 November 2010. The events organized by

UNESCO, and by its partners, were an opportunity to make philosophical reflection accessible to all (professors and students, scholars and the general public, the young and

the less young), thereby enlarging the opportunities and spaces for the stimulation of critical thinking and debate.



This year, a special event took place on 18 November at UNESCO Headquarters in Paris on philosophy, cultural diversity and the rapprochement of cultures, thereby contributing also to the celebration of the [International Year for the Rapprochement of Cultures \(2010\)](#).

Celebrations were also organized by different academic actors in more than 80 countries from all regions of the world, from Bremen (Germany) to Dakar (Senegal), from Guatemala City (Guatemala) to Havana (Cuba), from Réunion (France) to Mexico City (Mexico), as well as in Montevideo (Uruguay), Rabat (Morocco), Rochester (United States of America), and Tunis (Tunisia), etc.

At UNESCO Headquarters in Paris, the Day was officially inaugurated by Irina Bokova, UNESCO's Director-General, in the presence of Luc Chatel, French Minister of Education. An [International Forum](#) was organized on the topic "Philosophy, Cultural Diversity and Rapprochement of Cultures", with the participation of internationally-renowned philosophers and eminent figures.

During the Day at Headquarters, UNESCO also hosted a series of symposia and several other events:

Round table "[Women philosophers and political correctness](#)", organized jointly with the members of the International Network of Women Philosophers, 18 November 2010.

Round table on "[Al-Fârâbi: enlightened bridge-building among different cultures](#)", organized jointly with the Permanent Delegation of Kazakhstan to UNESCO, 18 November 2010.

Symposium on "[Rethinking intellectual, cultural and political issues relating to the notion of civilization](#)", 18 November 2010.

[10th International Meeting on New Philosophical Practices](#), jointly organized with the University Institute for Teacher Training (IUFM) of Créteil and the "Philolab" Association, 17-19 November 2010.

6. 5 UN Marks World Philosophy Day With Call for Use of Reason and Dialogue

The United Nations marked [World Philosophy Day](#) today with a call for greater efforts to guard against the politics of polarization and the rejection of stereotypes, ignorance and hatred. "Let us instead fortify our societies through reason and dialogue - the lifeblood of philosophical debate," said Secretary-General Ban Ki-moon, in a video message for an event marking the Day at the Paris headquarters of the UN Educational, Scientific and Cultural Organization (UNESCO). "And let us recognize the critical role that the age-old tradition of philosophy can play in our modern, interconnected world." World Philosophy Day is celebrated every third Thursday of November since 2002, with the aim of making philosophical reflection accessible to all - professors and students, scholars

Symposium on "[The reason and its struggles: Enlightenment, modern rationalism and revolution, yesterday and today](#)", jointly organized by the Gabriel Péri Foundation, the journal La Pensée, the Study Group on Rational Materialism, the Centre for the History of Modern Thought Systems and the Centre for Studies in Rhetoric, Philosophy and the History of Ideas, from Humanism to the Enlightenment (CERPHI), 18-19 November 2010.

Symposium on "[Questions on the universal and diversity](#)", jointly organized with the journal Insistance, 18-19 November 2010.

Symposium on "[The work of Mohammed Iqbal, a proposal for human achievement](#)", jointly organized with the Esprit and Philosophie Magazine journals, 17-18 November 2010.

Symposium on "[Rethinking the human condition - homage to Gustave Guillaume and Jean Piaget](#)", jointly organized with the Collège international de philosophie, 16-17 November 2010.

Symposium on "[Philosophy of education and philosophy teaching. From knowledge transmission to building competencies](#)", jointly organized with the Collège international de philosophie, the "Philolab" Association and the IUFM of Crétel/Paris Est Crétel University, 19 November 2010.

Presentation of audiovisual tools to rectify erroneous collective representations that persist within and between the Arab-Muslim and Western worlds, "[Intercultural Vademeum](#)" initiative, 18 November 2010

Scientific, philosophical, literary and artistic itineraries between the Arab-Muslim and Western worlds (from the seventh to the nineteenth centuries)

[Launch of the publication "Arab-Muslim civilization in the mirror of the universal: philosophical perspectives"](#).

[Programme for the events at UNESCO Headquarters](#) [PDF, 930 KB]

[Activities around the world](#) [PDF, 74 KB]

The side events that took place on 18 November include a "café philo", a book fair, workshops on philosophical practices with children, an e-forum with young philosophers, an [exhibition of photographs on "East-West: The Spiritual Roots of Europe"](#) organized in cooperation with the Martin Bodmer Foundation, the [presentation of the FFCU Concours philo prize for 2009-2010 and launch of the 2010-2011 edition](#), etc.

The day finished with a concert on "Philosophy and Music".

<http://www.unesco.org/new/en/social-and-human-sciences/themes/humanrights/philosophy/philosophy-day-atunesco/philosophy-day-2010/>

and the general public - thereby enlarging the opportunities and spaces for the stimulation of critical thinking and debate. "Philosophy deals routinely in universals - in broadly shared questions about human existence, beliefs and behaviour. That gives it uncommon power to help build bridges between people, and to open channels of communication among cultures," Mr. Ban said. "So let us use this essential expression of the human mind to change the minds of men and women - for that is where, as UNESCO's own Charter so memorably states, true peace begins."

Celebrations to mark the Day were organized by academics in more than 80 countries, in all regions of the world. A

- **continued in Newsletter No 547.**